THE BIBLE

AND

HOLY SCRIPTVRES

CONTEINED IN

THEOLDE AND NEVVE

Teſtament.

TRANSLATED ACCORding to the Ebrewe and Greeke, and conferred with the beſt tranſlations in diuers languages.

VVITH MOST PROFITABLE ANNOtations vpon all the hard places, and other things of great importance as may appeare in the Epiſtle to the Reader.

FEARE YE NOT, STAND STIL, AND BEHOLDE the ſaluation of the Lord, which he wil ſhewe to you this day. Exod. 14. 13.

Great are the troubles of the righteous: but the Lord deliuereth them out of al. pſal. 34. 19

THE LORD SHAL FIGHT FOR YOV: THEREFORE holde you your peace. Exod. 14. Vers. 14.

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Cum priuilegio.

1 Vde a seruant of IESVS CHRIST and brother of Iames to the which are called & sanctified [a] of God the Father and [b] reserued to Iesus Christ
2 Mercie vnto you, and peace and loue bee multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you to exhort you, that ye should earnestlye [c] contend for *the maintenance* of the faith, which was [d] once giuen vnto the Saincts.
4 For there are certein men crept in which were before of old [e] ordayned to this cōdemnation: vngodly men *they are* whiche turne the grace of our God into wantonnes, and * deny God the onely Lord, and our Lord Iesus Christ.
5 I wil therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, * destroyed them afterward which [i] beleeued not.
6 The * Angels also which kept not their first [f] estate, but left their owne habitatiō, he hath reserued in euerlasting chaines vnder darkenes vnto the [g] iudgement of the great day.
7 As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed [h] strang flesh, are set forth for an ensample, and suffer the vengeance of eternall fire.
8 Likewise notwithstanding these [i] dreamers also defile the flesh, and despise gouerment, and speake euil of them that are in authoritie.
9 Yet [k] Michael the Archangel, when hee stroue against the deuill, & disputed about the bodie of Moses, durst not blame him with cursed speaking, but saith, [l] The lord rebuke thee.
10 But these speake euill of those thinges, which thei know not: & whatsoeuer thīgs they know [m] naturally, as beasts, which are without reason, in those thinges they corrupt them selues.
11 Wo *be* vnto them: for they haue followed the way * of Cain, & are cast away by the deceit * of Balaams wages, & perish in the [n] gainesaying * of Core.
12 These are spottes [o] in your feasts of charitie when they feast with you, without [p] all feare, feeding them selues: cloudes *they are* without water, caried about of winds, corrupt tres, & without fruit, twise dead, & plucked vp by the rootes.
13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whō is reserued the blaknes of darkenes for euer.
14 And Enoch also the seuenth from Adā, prophesied of such, saying, * [q] Behold, the Lord commeth with thousandes of his Saints,
15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked dedes, which they haue vngodly committed, and of all their cruel speakings, which wicked sinners haue spoken against him.
16 These are murmurers, cōplayners, walking after their own lusts *: * whose mouthes speake proud things, hauing mēs persones in admiration, because of a vantage.
17 But, ye beloued, remēber the words which were spoken before of the Apostles of our Lord Iesus Christ,
18 How that they told you that there should be mockers * in the last time, which should walke after their own vngodly lustes.
19 These are makers of sectes, fleshly, hauing [r] not the Spirit.
20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,
21 And kepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life.
22 And haue compassion of some, [s] in putting difference:
23 And other saue with [t] feare, pulling thē out of the fire, & hate euen the [u] garment spotted by the flesh.
24 Now vnto him that is able to keepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,
25 *That is*, to God onely wise, our Sauiour, *be* glory, and maiestie, and dominion, & power, both now & for euer, Amen.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn.17.6
c Against the assaultes of Satan and heretikes.
d That ye should kepe it for euer.
e He confirmeth their heart against the contemners of religion and Apostates, shewing that such men trouble not the churche at all aduentures, but are appointed there vnto by the determinat counsell of God. 2.Pet.2.1 Nom.14.37
f Their incredulitie was the fountaine of all their euill. 2.Pet.2.4
i Or, *original*.
g Then shalbe their extreme punishment. Gen.19.24
h Most horrible pollutions.
i Which shewe them selues dull and impudent.
k It is most like that this example was writ in some of those bookes of the Scripture which are now lost, Nomb.21.14. Ios.10.13 2.Chro.9.29
l In Zacharie, 3.2. Christ vnder the name of the Angell rebuked Satan as knowing that he went about to hinder the church: but here we are admonished not to seeke to reuēge our selues by euil speaking, but to referre the thing to God.
m By their carnall iudgement, Gen.4.8.
Nom.22.23
n For as Core, Dathan and Abiron rose vp and spake against Moses, so do these against thē that are in autoritie. Nom.16.1 2.Pet.2.16
o These were generall feastes which the faithfull kept, partly to prote it their brotherly loue, & partely to relieue the nedie, Tertul. in Apologet. Chap. 39.
p Either of God, or of his church. Reuel.1.7
q This saying of Enoch might for the worthines thereof haue bene as a common saying among men of all times, or els haue bene writen in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn.20.31
* *In vngodlines and iniquitie.* Psal.16.10 1.Tim.4.1 2.Tim.3.1. 2.Pet.3.3
r Of regeneratiō.
s Some may be wonne with gentlenes, other by sharpnes.
t By sharpe reproofes to draw them out of dāger.
u He willeth not onely to cut of the euill, but to take away all occasions which art as preparatiues, and accessaries to the same.
[a] *Or, declared to Iohn.*

THE REVELATION OF Iohn the Diuine.

THE ARGVMENT.

IT is manyfest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophesies, which were writen before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswel to forwarne vs of the dangers to come as to admonish vs to beware some, & encourage vs against others. Herein is therfore liuely set forth the Diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, & what things he reprouethe: the prouidence of God for his elect, & of their glory & consolation in the day of vengeance:

how

how that the hypocrites which sting like scorpions the members of Christ, shalbe destroyed, but the Lambe Christ shall defend them, which beare witnes to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther thē to the hurt of their bodies: and at length he shalbe destroyed by the wrath of God, when as the elect shal giue praise to God for the victorie: neuertheleſſe for a season God will permit this Antichrist, and strompet vnder colour of faire speach and pleasant doctrine, to deceiue the worlde: wherefore he aduertiseth the godlie (which are but a small portion) to auoide this harlots flatteries, and bragges, whose ruine without mercie they shall see, and with the heauenly companies sing continuall praises: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, where as contrariwise the faithfull (which are the holie Citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glorie. Reade diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

2 The cause of this reuelation. 3 Of them that reade it. 4 Iohn vvriteth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

1 THe [a] reuelation of IESVS CHRIST, which [b] God gaue vnto him, to shewe vnto his seruants things which must shortely be [c] done: which he sent, and shewed by his Angell vnto his seruant Iohn,

2 Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed *is he* that readeth, and they that heare the wordes of this [d] prophesie, and keepe those things which are writtē therein: for the time is [e] at hand.

4 Iohn, to the [f] seuen Churches which are in Asia, Grace *be* with you, and peace from him, Which * is, and Which was, & Which is to come, and from the [g] seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is a * faithfull witnes, *and* * the first begotten of the dead, and Prince of the Kinges of the earth, vnto him that loued vs, & washed vs from our sinnes in his * bloode,

6 And made vs * Kings and Priests vnto God euen his Father, to him *be* glorie and dominion for euermore, Amen.

7 Beholde, he commeth with * cloudes, & euery eye shal see him: *yea*, euen they which [h] pearced him through: and all kinreds of the earth shall waile before him, Euen so, Amen.

8 I * am [i] α and ω, the beginning and the ending, saith the Lord, Which is & Which was, and Which is to come, *euen* the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdome & patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was *rauished* in spirit on [k] the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] α & ω, the first and the last: and that which thou seest, write in a booke, and send it vnto the [m] seuen Churches which are in Asia, vnto Ephesus, and vnto Smirna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the [n] voyce, that spake with me: & when I was turned, I sawe [o] seuen golden candlestickes,

13 And in the middes of the seuen candlestickes one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girde about [r] the pappes with a golden girdle.

14 His head, and heares *vvere* [s] white as white woll, *and* as snowe, and his eyes *vvere* as [t] a flame of fire.

15 And his feete like vnto [u] fine [u] brasse, burning as in a fornace: and his [x] voyce as the sounde of many waters.

16 And he had in his right hande seuen [y] starres: & out of his mouth went a [z] sharpe two edged sworde: and his face *shone* as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as * dead: then he laid his right [a] hand vpon me, saying vnto me, Feare not: I am the * [b] first and the last,

18 And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: and I haue the [c] keyes of hell and of death.

19 Write the things which thou hast sene & the things which are, & the things which shal come here [d] after.

20 The mysterie of the seuen starres which thou sawest [e] in my right hand, and the seuen golden candlestickes, *is this*, The seuen stares are the [f] Angels of the seuen Churches: & the seuen cādlestickes which thou sawest, are the seuen Churches.

a Of things which were hid before.
b Christ receiued this reuelation out of his fathers bosome as his own doctrine, but it was hid in respect of vs, so that Christ as Lord and God reuelled it to Iohn his seruant by the ministerie of his Angell, to the edification of his Church.
c To the good and bad.
d Which expoundeth the old Prophetes, and sheweth what shall come to passe in the new testament
e And began euen then.
f Meaning the Church vniuersall.
Exod.3.14.
Psal.89.38.
1.Cor.15.21.
Colos.1.18.
Ebr.9.14.
2.Pet.1.19.
1.Iohn.1.7.
1.Pet.2.5.
Mat.24.30.
Isa.3.14.
Iude.14.
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father and Christ, who after he calleth the hornes and eyes of the Lambe chap.5.6. In a like phrase Paul taketh God, and Christ, and the Angels to witnes, 1.Tim.5.21. h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. [i] *Or, for him. Chap.21.6. & 22.13.* i Alpha and Omega are the first and last letters of the a.b.c. of the Grekes.

k Which some call sunday: S.Paul the first day of the weke 1.Cor.16.1. Act. 20.7. and it was established after that the Iewes Sabbath was abolished.
l I am he before whom nothing was, yea, by whō whatsoeuer is made, was made and he that shall remaine when all things shall perishe, euē I am the eternall God.
m Of the which some were sallē: others decayed: some were proud others negligēt: so that he sheweth remedy for all
n That is, him whose voyce I heard.
o Meaning the Churches.
p Which was Christ the head of the Church.
q As the chiete Priest.
r For in him was no concupiscence, which is signified by girding the loynes.
s To signifie his wisedome, eternitie & diuinitie
t To see the secrets of the heart.
[u] *Or, alcumine.*
u His iudgements and wayes are most perfect.
x Both because all nations praise him, and also his word is heard and preached through the world.
y Which are the pastors of the Churches.
z This sword signified his word and the vertue therof, as is declared, Ebr.4.12. *Dan.10.9.*
a To comfort me. *Isa.41.4. & 44.6.*
b Equall God with my Father, and eternall.
c That is, power ouer them.
d In the latter dayes.
e In my protection.
f That is, the ministers, Mal.2.7.

CHAP. II.

He exhorteth foure Churches, 5 To repentance, 10 To perseuerance, patience and amendement. 5.14. 20.23. As vvell by threatnings, 7.10. 17.26. As promises of reuvarde.

1 VNto the [a] Angell of the Church of Ephesus write, These things sayth he that [b] holdeth the seuen starres in his [c] right hand, and [d] walketh in the middes of the seuen golden candlesticks.
2 I knowe thy workes, and thy labour, and thy patience, and how thou canst not forbeare them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liers.
3 And thou hast suffred, and hast patience, and for my Names sake hast laboured, and hast not fainted.
4 Neuertheles, I haue *somewhat* against thee, because thou hast left thy first [e] loue.
5 Remember therefore from whence thou art fallen, & repent, and do the first works: or els I will come against thee shortly, and will remoue thy [f] candlesticke out of his place, except thou amende.
6 But this thou hast, that thou hatest the works of the [g] Nicolaitãs, which I also hate.
7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of [h] life, which is in the middes of the Paradise of God.
8 And vnto the [i] Angel of the Church of the Smyrnians write, These things saith he that is first, and last, Which was dead, and is [k] aliue.
9 I knowe thy workes and [l] tribulation, and pouertie, (but thou art [m] riche) and *I knowe* the blasphemie of them, which say they are Iewes, and [n] are not, but *are* the Synagogue of Satan.
10 Feare none of those things, which thou shalt suffer: beholde, it shal come to passe, that the [o] deuill shal cast some of you into prison, that ye may be [p] tried, and ye shall haue tribulation [q] ten dayes: be thou faithfull vnto the death, and I wyll giue thee the crowne of life.
11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shal not be hurt of the [r] seconde death.
12 And to the Angell of the Church which is at Pergamus write, This saith he which hath the sharpe [s] sword with two edges.
13 I knowe thy workes and where thou dwellest, *euen* where Satans [t] throne is, and thou keepest my Name, and hast not denied my faith, [u] euen in those dayes whē Antipas my faithful martyr was slayne among you, where Satan dwelleth.
14 But I haue a fewe things against thee, because thou hast there them that maynteine the [x] doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eat of things sacrificed vnto idoles, & commit fornication.
15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.
16 Repent thy selfe, or els I will come vnto thee shortely, and will fight against them with the sworde of my mouth.
17 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is [y] hid, and will giue him a [z] white stone, and in the stone a [a] newe name written, which no man knoweth saue he that receiueth it.
18 ¶ And vnto the Angell of the Church which is at Thyatira, write, These things saith the Sonne of God, which hath his eies like vnto a flame of fyre, and his feete like [ii] fine brasse.
19 I know thy workes and thy loue, and [b] seruice, and faith and thy patience, and thy workes, and that *they are* mo at the last, thē at the first.
20 Notwithstanding, I haue a fewe things against thee, that thou suffrest the woman * [c] Iezabel, which calleth her self a Prophetesse, to teache & to deceyue my seruants to make them [d] commit fornication, and to eate meates sacrificed vnto idoles.
21 And I gaue her space to repent of her fornication, and she repented not.
22 Beholde, I will cast her into a bed, and them that commit fornication with her into great affliction, except they repent them of their workes.
23 And I will kill her [e] children with death: and al the Churches shal knowe that I am he which * searche the reines and hearts: and I will giue vnto euerie one of you according vnto your workes.
24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neyther haue knowen the [f] depenes of Satan (as [g] they speake) I wyll put vpon you none other burden.
25 But that which ye haue already, holde fast tyll I come.
26 For he that ouercommeth and keepeth my workes vnto the ende, * to him will I giue power ouer nations,
27 And he shall rule them with a rodde of yron: *and* as the vessels of a potter, shal they be broken.
28 Euen as I receiued of my Father, so will I giue him the morning starre.
29 Let him that hathe an eare, heare what the Spirit saith to the Churches.

CHAP.

a To the Pastor or minister which are called by this Name, because they are Gods messēgers, and haue their office common with Iesus Christ, who also is called an Angell.
b Reade Chap. 11.3.
c In his protection.
d According to his promes, Mat. 28.20. he will be with thē to the end of the worlde.
e Thy first loue, that thou haddest toward God and thy neighbour at the first preaching of the Gospell.
f The office of the Pastor is cōpared to a candle sticke or lampe, forasmuch as he ought to shine before men.
g These were heretikes which helde that wiues should be cōmō, & as some thike, were named of one called Nicolas, of whom is written, Act. 6.5 which was chosen among the Deacons.
h Meaning, the life euerlasting: thus by corporall benefites he raiseth them vp to consider spirituall blessings.
i This is thought to be Polycarpus, who was minister of Smyrna, 86 yeres, as he him selfe confessed before Herodes, when as he was led to be burned for Christs cause.
k The eternall Diuinitie of Iesus Christ is heremost plainely declared with his manhode, & victorie ouer death, to assure his that they shal not be ouercome by death. l This was the persecution vnder the emperour Domitian. m In spiritual treasures. n They are not Abrahams children according to the faith. o Here he nameth the authour of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie. p The end of affliction is, that we may be tried and not destroyed. q Signifying many times as Genes. 31.41. Nomb. 14.22. although there shalbe comfort and release. r The first death is the naturall death of the body, the seconde is the eternall death: from the which all are free that beleeue in Iesus Christ. Iohn. 5.24. s The word of God is the sword with two edges, Ebr. 4.12. t All townes and countries whence Gods word and good liuing is banished, are the throne of Satan, and also those places where the word is not preached sincerely, nor maners a right reformed. u In the very heat of persecution & slaughter of the Martyrs, they cōtinued in the pure faith, & therfore are cōmended after a sort.

x All such are like cōsellours to Balaã, which for lucre perswade to idolatrie or whordō. *Nom. 24.14. and. 25.1.*
y And not common to all.
z Such a stone was wont to be giuen to them that had gotten any victorie or price, in signe of honour, & therfore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.
a The new name also signifieth, renoume and honour.
ii *Or, alcumine.*
b To helpe the Saintes. *1. King. 16.31.*
c As that harlot Iezabel mainteined strange religion and exercised cruelties against the seruantes of God, so are there among them that do the like.
d They that cōsent to idolatrie & false doctrine, commit spiritual whoredom, wherof followeth corporall whoredom, Hos. 4.13.
e Them that follow her wayes. *1. Sam. 16.7. Psalm. 7.9. Ierem. 11.20. and 17.10.*
f The false teachers termed their doctrine by this name, as though it conteined the most depe knowledge of heauenly things, and was in dede drawen out of the depe dongeon of hell: by such termes, now the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstruous errors and blasphemies. g The children of Iezabel. *Psal. 2.8.*

CHAP. III.

He exhorteth the Churches or ministers to the true profession of faith and to watching. 12 With promises to them that perseuere.

1 AND write vnto the Angel of the Church which is at Sardi, these things saith he that hath the seuen Spirits of God, and the seuen starres, I know thy workes: for thou hast a name that thou [a] liuest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are readie to die: for I haue not found thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast and repent. * If therefore thou wilt not watch, I wil come on thee as a thiefe, and thou shalt not knowe what houre I wil come vpon thee.

4 *Notwithstanding* thou hast a fewe [a] names yet in Sardi, which haue not [b] defiled their garments: and they shal walke with me in white: for they are worthie.

5 He that ouercommeth, shalbe clothed in white aray, & I wil not put out his name out of the * booke of life, but I wil confesse his name before my Father, and before his Angels,

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia. These things saith he that is Holy & True, which hath the * [c] key of Dauid, which openeth and no man shutteth, and shutteth and no mā openeth,

8 I know thy workes: behold, I haue set before thee an open [d] doore, and no man can shut it: for thou hast a litle strength & hast kept my word, and hast not denied my Name.

9 Beholde, I wil make them of the sinagogue of Satan, which cal them selues Iewes and are not, but do lie: beholde, *I say*, I wil make them, that they shal come and [e] worship before thy feete, and shal knowe that I haue loued thee.

10 Because thou hast kept the word of my patience, therefore I wil deliuer thee from the houre of tentation, which wil come vpon al the world, to trie them that dwel vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy [f] crowne.

12 Him that ouercommeth, wil I make a pillar in the Temple of my God, and he shal go no more out: and I wil write vpō him the Name of my God, and the name of the citie of my God, *which is* the new Ierusalem, which commeth downe out of heauen from my God, and *I wil write vpon him* my new Name.

13 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith [g] Amen, the faithful and true witnes, the [h] beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hote: I would thou wereft colde or hote.

16 Therefore because thou art luke warme, and neither colde nor hote, it wil come to passe, that I shall spewe thee out of my mouth.

17 For thou saiest, I [i] am riche and increased with goods, and haue [k] nede of nothing, and knowest not how thou art wretched and miserable, and pore & blinde, and naked.

18 I counsel thee to bie of me golde tryed by the fire, that thou maiest be made rich, and white raiment, that thou maiest be clothed and that thy filthie nakednes do not appeare: and [l] anoint thine eyes with eye salue, that thou maiest see.

19 As many as I loue, I * rebuke and chasten: be [m] zealous therefore and amende.

20 Beholde, I stand at the dore, and knocke. If any man heare my voyce and open the dore, I wil come in vnto him, and wil sup with him, and he with me.

21 To him that ouercommeth, wil I grant to sitte with me in my [n] throne, euen as I ouercame, and sitte with my Father in his throne.

22 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

a The minister liueth when he bringeth forth good fruites, else he is dead.

Chap. 16.15
1. Thess. 5.2
2. Pet. 3.10

[a] or, persons.

b Eyther by cōsenting to idolaters, or else polluting their conscience with any euill.

Chap. 20.12
& 21.27
Philip. 4.3

Isa. 22.22
Iob. 12.14

c Which signifieth that Christe hath all the power ouer the house of Dauid, which is the church, so that he may eyther receiue or put out whome he will.

d Which is to aduance the kingdome of God.

e I will cause them in thy sight to humble them selues, & to giue due honour to God and to his Sonne Christ.

f Let no man plucke them away which thou hast won to god: for they are thy crowne, as Saint Paule writeth saying, Brethren ye are my ioy & my crowne. Phi. 4. 1. 1. Thes. 2. 19.

g That is, Trueth itselfe.

h Of whome all creatures haue their beginning.

i Persuading thy selfe of that which thou hast not.

k Thus the hypocrites boast of their own power and do not vnderstand their infirmities to seke to Christ for remedie.

l Suffer the eyes of thyne vnderstanding to be opened.

Pro. 3.11
Ebre. 12.5

m Nothing more displeaseth God then indifferencie and coldnes in religio, & therefore he will spew such out as are not zealous and feruent.

n In my seate royall, and to be partaker of mine heauenly ioyes.

CHAP. IIII.

1 *The vision of the maiestie of God. 2. He seeth the throne, and one sitting vpon it. 8. And. 24. seats about it with. 24. elders sitting vpon them, and foure beastes praising God day and night.*

1 AFter this I looked, and behold, a [a] dore was open in heauen, and the first voice which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shew thee things which must be done hereafter.

2 And immediatly I was *rauished* in the spirit, and beholde, a throne was set in heauen, and one sate vpon the throne.

3 And [b] he that sate, was to looke vpon, like vnto a iasper stone, and a sardine, & there *was* a rainebow round about the throne in sight like to an emeraude.

4 And round about the throne *were* foure and twentie seats, and vpon the seats I saw [c] foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne [d] proceded [e] lightnings, and thundrings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there *was* a [f] sea of glasse like vnto [g] cristal: & in the [a] middes of the throne, and round about the throne *were* foure [h] beasts full of eyes before and behinde.

a Before that he make mencion of the great afflictions of the Church, he setteth forth the maiestie of God, by whose will, wisedome and prouidence all things are created, and gouerned, to teach vs patiēce.

b He describeth the diuine and incomprehensible vertue of god the father as cha. 5.6. & the Sonne who is ioyned with him.

c By these are ment all the holy company of the heauens.

d From the throne of the father, and the Son proceedeth the holy Ghost, who hauing al but one throne, declare the vnitie of the Godhead.

e The holy ghost is as a lightning vnto vs that beleue, and as a

fearefull thunder to the disobedient. f The world is compared to a sea because of the changes and vnstablenes. g It is as cleare as christal before the eyes of God, because there is nothing in it so litle that is hid from him. [a] or, vnder the throne. h They are called Cherubims, Eze

behinde.

7 And the first beast *was* like a lyon, & the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying egle.

8 And the foure beasts had eche one of them six wings about him, and they were ful of eyes within, and they ceased not day nor night, saying, [i] * Holy, holy, holy Lord God almightie, Which Was, and which is, and Which is to come.

i We are hereby taught to giue glory to God in all his workes. *Isa.6.3*

9 And when those beasts gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer & euer,

10 The foure and twentie elders fel downe before him that sate on the throne and worshipped him, that liueth for euermore, [k] and cast their crownes before the throne, saying,

k They wil challenge no authoritie honour nor power before God. *Chap.5.12*

11 Thou art * worthie, O Lord, to receiue glorie and honour, and power: for thou hast created al things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke. 8. 14. And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, and do him worship. 9 For their redemption and other benefites.

1 AND I sawe in the right hand of him that sate vpon the throne, [a] a Booke writen within, & on the backeside, sealed with [b] seuen seales.

a A similitude taken of earthly princes, which iudge by bookes and writings and here it doeth signifie all the counsels and iudgements of God which are onely knowne to christ the Sonne of Dauid, vers. 5.

b That is, many.

2 And I sawe a strong Angel which preached with a loude voice, Who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke neither to looke thereon.

4 Then I wept much, because no man was found worthie to open, and to reade the Booke, neither to looke thereon.

5 And one of the elders said vnto me, Weepe not: beholde, the * lion which is of the tribe of Iuda, the roote of Dauid, hath obteined to open the Booke, and to loose the seuen seales thereof.

Gen.49.9

c This vision cõfirmeth ỳ power of our Lorde Iesus, which is the Lambe of God that taketh away the sinne of the worlde.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stode [c] a Lambe as though he had bene killed, which had [d] seuen hornes, and [e] seuen eyes, which are the seuen spirits of God, sent into all the world.

d That is, manifold power.

e Signifying the fulnes of the spirit, which Christ powreth vpon al

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when he had taken the Booke, the foure beasts and the foure and twentie Elders [f] fel downe before the Lambe, hauing euerie one harpes and golden vials ful of odours, which are the [g] prayers of the Saints,

f The Angels honour Christe: he is therefore God.

g This declareth how the prayers of the faythfull are agreeable vnto God, read Act. 10.4. chap.8.3.

9 And they sung a new song, saying, Thou art worthie to take the Booke, & to open the seales therof, because thou wast killed, and hast [h] redemed vs to God by thy blood out of euerie kinred, and tongue, and people, and nation,

h Our Sauiour Iesus hath redeemed his Church by his bloud shedding and gathered it of all nations.

10 And hast made vs vnto our God * Kings and Priests, and we shal [i] reigne on the earth.

1.Pet.2.9

i Not corporally

11 Then I behelde, and I heard the voyce of many Angels round about the throne and *about* the beastes and the Elders, and there *were* * thousand thousands.

Dan.7.10

12 Saying with a loude voyce, Worthie is the * Lambe that was killed to receiue power and riches, & wisdome, & strength, and honour, and glorie, and praise.

Chap.4.11

13 And al the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and al that are in them, heard I, saying, Praise and honour, and glorie, and power *be* vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and the foure & twentie Elders fel downe & worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the six seales, and manie things followe the opening thereof, so that this containeth a general prophesie to the end of the world.

1 AFter, I beheld when the Lambe had opened one [a] of the seales, and I heard one of the foure beastes say, as *it were* the [b] noyse of thunder, Come and see.

a The opening of the seale is the declaration of Gods will and the executing of his iudgements.

b Signifying that there was maruellous thinges to come.

2 Therefore I behelde, and lo, there *was* a [c] white horse, and he that [d] sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

c The white horse signifieth innocencie, victorie, and felicitie which shoulde come by the preaching of the gospell.

d He that rideth on ỳ white horse is Christ.

3 And whẽ he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* [e] red, & power was giuen to him that [f] sate thereon, to take peace frõ the earth, and that they should kil one another, and there was giuen vnto him a great sword.

e Signifying the cruel warres that ensued when the Gospell was refused.

f Who was Satan.

5 And when he had opened the third seale, I heard the third beast say, Come and see: Then I behelde, and lo, [g] a blacke horse, & he that sate on him, had balances in his hand.

g This signifieth an extreme famine and want of all things.

6 And I heard a voyce in the middes of the foure beasts say, A [h] measure of wheat for a [i] penie, and three measures of barly for a penie, and oyle, and wine hurt thou not.

h The Greeke worde signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

i Which amounted about foure pence halfepeny.

7 And when he had opened the fourth seale, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a [k] pale horse, and his name that sate on him was Death, and [g] Hel followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kil with sword and with hunger, & with death, & with the beasts of the earth.

k Whereby is ment sickenes, plagues, pestilence, and death of man & beaste.

9 And when he had opened the [l] fifth seale, I sawe vnder the altar [m] the soules of thẽ, that

g *or, the graue.* l The continuall persecution of the Church noted by the fift seale. m The soules of the saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.

that were killed for the word of God, and for the testimonie which they mainteined.

10 And they cryed with a loude voice, saying, How long, Lord, holy and true? doest not thou iudge and auenge our blood on them that dwel on the earth?

11 And long white robes were giuen vnto euerie one, and it was said vnto them, that they shoulde rest for a litle season vntill their fellowe seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I behelde when he had opened the sixt seale, & lo, there was a great [n] earthquake, and the [o] sunne was as blacke as [p] sackcloth of haire, and the [q] moone was like blood.

13 And the [r] starres of heauen fell vnto the earth, as a fig tree casteth her grene figges when it is shaken of a mightie winde.

14 And [s] heauen departed away, as a scrole when it is rolled, and euerie mountaine & ysle were moued out of their places.

15 And the Kings of the earth, and the great men, and the riche men, and the chief capteines, and the mightie men, and euerie bondman, and euerie free man, hid them selues in dennes, and among the rockes of the mountaines,

16 And said to [t] the mountaines and rockes *[u] Fal on vs, and hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

n Which signifieth the change of the true doctrine, which is ȳ greatest cause of motions and troubles that come to the world.
o That is, the brightnes of the Gospell.
p The traditions of men.
q The Church miserably defaced with idolatrie and afflicted by tyrants.
r Doctours and preachers that depart from the trueth.
s The kingdome of god is hid, and withdrawn from men, and appeareth not.
t Realmes, king domes and persons, that did seeme to be as stable in the faith as mountaines.
Isa.2.19
Ose.10.8
Luke.23.30
u Such men afterward, of what estate so euer they be, shall be desperat, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgement.

CHAP. VII.

4. 9. He seeth the seruants of God sealed in their forheads out of al nations and people. 15. Which though they suffer trouble, yet the Lambe fedeth them, leadeth them to the fountaines of liuing water. 17. And God shal wipe away al teares from their eyes.

1 AND after that, I saw four Angels stand on the foure corners of the earth, holding the foure [a] windes of the [b] earth, that the windes should not blow on the earth, neither on the [c] sea, neither on any [d] tree.

2 And I saw another [e] Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loude voyce to the foure Angels to whome power was giuen to hurte the earth, and the sea, saying,

3 [e] Hurt ye not the earth, neither the sea, neither the trees, till we haue [f] sealed the seruants of our God in their forheads.

4 And I heard the nomber of them, which were sealed, and there *were* sealed [g] an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nepthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeō were sealed twelue thousand. Of the tribe of [h] Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [i] Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these things I beheld, and lo, a great multitude, which no man could nomber, of al nations and kinreds, and people, and tongues, stode before the throne, and before the Lambe, clothed with long [k] white robes, and [l] palmes in their hands.

10 And they cried with a loude voice, saying, [m] Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe.

11 And al the Angels stode round about the throne, and *about* the Elders, and the foure beasts & thei fel before the throne on their faces, and worshipped God.

12 Saying, Amen. Praise and glorie, and wisdome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 And one of the Elders speake, saying vnto me, What are these which are araied in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes and haue made their long robes white in [n] the blood of the Lambe.

15 Therefore are they in the presence of the throne [o] of God, and serue him day and [p] night in his Temple, and he that sitteth on the throne, wil dwel among them.

16 *They shal [q] hunger no more, neither thirst any more, neither shal the sunne [r] light on them, neither any heat.

17 For the [f] Lambe, which is in the [t] middes of the throne, shal gouerne them, and shal lead them vnto [u] the liuely fountaines of waters, and *God shal wipe away al teares from their eyes.

a The spirite is cōpared to wind and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospell is spread, & for the foure writers thereof, and the preachers of the same through the whole world.
b Meaning, the men of the earth.
c That is, the ylands.
d Signifying all men in generall, who can no more liue without this spiritual doctrine, then trees can blossome and beare, except the winde blow vpon them. [e] or, *Christ.*
e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.
f Those that are sealed by the spirit of God, and marked with the bloud of the Lambe, and lightned in faith by the worde of God, so that they make open profession of the same, are exempted from euill.
g Though that this blindnes be brought into the world by the malice of Satan, yet the mercies of God reserue to him selfe an infinite nomber which shall be saued both of the Iewes and Gentiles through Christ.

h He omitteth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.
i That is, the tribe of Ephraim which was Iosephs sonne.
k In signe of puritie.
l In token of victorie & felicitie.
m All that are saued, attribute their saluation vnto God only and to his Christe, & to none other thing.
n There is, no puritie nor cleanes, but by the bloud of Christe only which purgeth, our sinnes and so maketh vs white.
o That is, of the maiestie of God the Father, the Sonne, and the holy Ghost.
p Meaning continually: for else in heauen there is no night.
Isa.49.10
q For all infirmitie and miserie shall be then taken away.
r Thei shal haue no more grief & paine, but stil ioy and consolation.
f Iesus Christ ȳ mediator and redeemer.
t Which is verie God.
u He shall giue them life and conserue them in eternall felicitie.
Isa.25.8. Chap.21.4.

CHAP. VIII.

1 The seuenth seale is opened, there is silence in heauen. 6. The foure Angels blowe their trumpets, and great plagues follow vpon the earth.

1 AND when he had opened the [a] seuenth seale, there was [b] silence in heauē about

the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sectes and heresies hath bene and shal be brought into the Church thereby. b That the hearers might be more attentiue.

a vnder the sixt seale he touched in generall the corruption of

halfe an houre.
2 And I saw the seuen Angels, which stode [c] before God, and to them were giuen seuen trumpets.
3 Then another Angel came and stode before the altar hauing a golden censer, and much odours was giuen vnto him, that he shoulde offer with the prayers of all Saints vpon the golden altar, which is before the throne.
4 And the smoke of the odours with the prayers of the Saints, went vp before God out of the Angels hand.
5 And the Angel toke the censer, and filled it with [d] fire of the altar, & cast it into the [e] earth, and [f] there were voices, and thundrings, and lightnings and earthquake.
6 Then the seuen Angels, which had the seuen trumpettes, prepared themselues to blow the trumpets.
7 So the first Angel [g] blew the trumpet, and there was hail & fire, mingled with blood and they were cast into the earth, and the thirde parte of [h] trees was burnt, and all grene [i] grasse was burnt.
8 And the second Angel blew the trumpet, and as it *were* a great [k] mountaine, burning with fire, was cast into the sea, and the thirde parte of the sea became blood.
9 And the thirde parte of the creatures, which were in the sea, and had life, dyed, and the thirde part of [l] shippes were destroyed.
10 Then the third Angel blew the trumpet, and there fel [m] a great starre from heauen burning like a torche, and it fel into the third part of the riuers, and into the fountaines of waters.
11 And the name of the star is called worme wod: therfore the third part of the waters became wormewode, and many men dyed of the [n] waters, because they were made bitter.
12 And the fourth Angel blew the trumpet, and the third part of the [o] sunne was smitten, & the third part of the [p] moone, & the third part of the [q] starres, so that the third part of them was [r] darkened, and the day *was smitten*, that the third part of it could not shine, & likewise the night.
13 And I behelde, and hearde one Angel flying through the middes of heauen saying with a loude voyce, [s] Wo, wo, wo to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

c He sheweth the only remedy in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angell, the sacrifice, & the Priest, which presenteth our prayers, which remaine yet in earth, before the altar & diuine maiestie of God.
d He meaneth by fire the grace of God wherby we are purged & made cleane, Isa. 6.6.
e He powreth the graces of the holy Ghost into the hearts of the faythfull.
f When this grace is declared marueilous rebellions arise against it by reason of the wicked, which can neyther abide to heare their sinnes touched, nor mercy offred.
g That is, proclaimeth warre against the church, and troubles by false doctrine and so admonisheth them to wath.
h That is, the most part of men were seduced.
i Euen the verie elect were sore tryed and proue.
k Diuers sectes of heretikes were spread abroade in the world.
l Meaning, the shipmasters, and so them that had any gouernment.
m That is, some excellent minister of the church, which shall corrupt the scriptures.
n Which here signifie false and corrupt doctrine.
o That is, of Christ who is the sonne of iustice, meaning that men by boasting of their workes and merites obscure Christe and treade his death vnder feete. p That is, of the Church. q Of the ministers and teachers, which haue not taught, as they ought to do. r These are plagues for the contempt of the Gospell. s Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blowe their trumpettes: the starre falleth from heauen. 3. The locustes come out of the smoke. 12. The first wo is past. 14. The foure Angels that were bounde, are loosed. 18. And the thirde part of men is killed.

1 AND the fift Angel blew the trumpet, and I sawe [a] a starre fall from heauen vnto the earth, and to him was giuen the [b] keye of the bottomles pit.
2 And he opened the bottomles pit, & there arose the smoke of the pit, as the [c] smoke of a great fornace, and the sunne, and the aire were darkened by the smoke of the pit.
3 And there came out of the smoke [d] Locustes vpon the earth, and vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.
4 And it was commanded them, that they shoulde not hurt the [g] grasse of the earth, neither any grene thing, neither any tree: but onely those [h] men which haue not the seale of God in their forheads.
5 And to them was commanded that they shoulde not [i] kill them, but that they shoulde be [k] vexed fiue moneths, and that their paine shoulde be as the paine that commeth of a [l] scorpion, when he hath stung a man.
6 * Therefore in those dayes shall men [m] seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them.
7 * And the forme of the locustes *was* like vnto [n] horses prepared vnto battel, and on their heads *were* as it *were* [o] crownes, like vnto golde, and their faces [p] *were* like the faces of men.
8 And they had haire as the [q] haire of women, and their [r] teeth were as the teeth of lions.
9 And they had [s] habbergions, like to habbergions of yron: and the sounde of their [t] winges *was* like the sound of charettes when many horses runne vnto battell.
10 And they had tayles like vnto scorpions, and there were [u] stings in their tailes, and their power was to hurt men fiue moneths.
11 And

a That is, the Bishops and ministers, which forsake the word of God, and so fall out of heauen, & become Angels of darkenes.
b This authoritie chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.
c Abundance of heresies and errours which couer with darknes Christe and his Gospell.
d Locustes are false teachers, heretikes, & worldly suttill Prelats, with Monkes, Freres, Cardinals Patriarkes, Archbishops, Bishops Doctors, Bachelers and masters which forsake Christ to mainteine false doctrine.
e False and deceiuable doctrin which is pleasant to the flesh.
f That is secretly to persecute & to sting w̄ their tayle as scorpiõs do: such is the facion of the hypocrites.
g For the false Prophets cannot destroy the elect, but such as are ordeined to perdition.
h That is, the infidels whome Satã blindeth with efficacie of error 2. Thes. 2. 11.
i Though the elect be hurt, yet they can not perishe. k The electe for a certeine space and at times are in troubles: for the Grashoppers endure but from Aprill to September, which is fiue moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they sone seeke remedy they perishe. *Isa. 2. 19. Hose. 10. 8. Luke. 23. 30. Chap. 6. 16.*
m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercy, but feeleth the iudgement of God against it, when men imbrace errour, and refuse the true simplicitie of Gods worde. *Wisd. 16. 9.* n Which signifieth that the Popes clergie shalbe proud, ambitious, bolde, stout, rash, rebellious, stubberne, cruell, lecherous, and authors of warre and destruction of the simple childrē of God. o They pretende a certeine title of honour, which in deede belongeth nothing vnto them: as the Priestes by their crownes and strange apparell declare. p That is, they pretende great gentlenes and loue: they are wise, politike, subtill, eloquent and in worldly craftines passe in al their doings. q That is, effeminate, delicate, ydle, trimming them selues to please their harlots. r Signifying their oppression of the poore and crueltie against Gods children. s Which signifieth their hardnes of heart and obstination in their errors, with their assurance vnder the protection of worldly princes. t For as though they had wings, so are they lifted vp aboue the common sorte of men and esteemed most holy and do all things with rage and fierecnes. u To infect and kill with their venemous doctrine.

11 And they haue a King ouer them, which is the [x] Angel of the bottomles pit, whose name in Hebrew *is*, [y] Abaddon, & in Greke he is named Apollyon.

12 One wo is past, & beholde, yet two woes come after this.

13 ¶ Then the sixt Angel blew the trumpet, & I heard a [z] voice from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure [a] Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an [b] houre', at a day, at a moneth, and at a yere, to slaye the thirde part of men.

16 And the nomber of horsmen of war were twentie thousand times ten thousand: for I heard the nomber of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing firie habbergions, and of Iacinth and of brimstone, & the heades of the horses were as the heades of lyons: and out of their mouthes went foorth fire and smoke and brimstone.

18 Of these three was the thirde part of mē killed, *that is*, of the fire & of the smoke, & of the brimstone, which came out of their mouthes.

19 For their power is in their [c] mouthes, & in their tayles: for their tayles were like vnto serpents, and had heades, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, [d] repented not of the workes of their handes that they should not worshippe deuils, and * idoles of golde and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare nor go.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

x Which is Antichrist, the Pope king of hypocrites, and Satans ambassadour.
y That is, destroier: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole worlde with fire and sword.
z Which was ☞ voice of Christ sitting at the right hande of the father.
a Meaning the enemies of the East cuntrey, which should afflict the Church of God, As did the Arabians Sarasines, Turkes and Tartarians.
b This signifieth the great readynes of the enemies.
c Which signifieth their false doctrine and hypocrisie.
d and therefore were iustly destroyed. *Psal.*115.4. & 135.15.

CHAP. X.

1 *The Angel hath the booke open. 6. He sweareth there shalbe no more time. 9. He giueth the booke vnto Iohn, which eateth it vp.*

1 And I sawe another mightie [a] Angel come downe from heauen, clothed with a cloud, & the [b] raine bowe vpon his head, and his face was as the [c] sunne, & his [d] feete as pyllers of fire.

2 And he had in his hand a litle [e] boke open, and he put his right fote vpon the sea, and *his* left on the earth.

3 And cryed with a [f] loud voyce, as when a lyon roareth: and when he had cryed, seuen [g] thonders vttered their voices.

4 And when the seuen thonders had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, * [h] Seale vp those things which the seuen thonders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lift vp his hand to heauen,

6 And sware [i] by him that liueth for euermore, which created heauen, & the things that therein are, & the earth, & the things that therin ar, & the sea, & the thīgs which therein are, that time should be no more.

7 But in the days of the voice of the seuenth Angel, when he shal beginne to blow the trūpet, euen the [k] mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauē, spake vnto [l] me againe and said, Go and take the litle booke which is open in the hand of the [m] Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and said to him, Giue me the litle [n] boke. And he said vnto me, * Take it, and [o] eat it vp, and it shall make thy bellie bitter, but it shalbe in thy mouth as sweet as honie.

10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as [p] sweete as honie: but when I had eaten it, my bellie was bitter.

11 And he said vnto me, Thou must prophesie [q] againe among the people & nations, and tongues, and to many Kings.

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan and Antichrist so that in all their troubles, ☞ faithfull are sure to finde consolatiō in him.
b Iesus Christe beareth the testimonie of Gods loue towards vs.
c It ouercame al the darknes of ☞ angel of the bottomles pit.
d Straight, strōg and pure from al corruptions.
e Meaning, the Gospell of Christ, which Antichrist, can not hide, seeing Christ bringeth it open in his hand.
f Which declareth that in despite of Antichrist the Gospell should be preached through all the world so that the enemies shall be astonied.
g The whole graces of Gods spirit bent them selues against Antichrist.
*Dan.*12.4
h Beleeue that that is writen: for there is no neede to write more for the vnderstāding of Gods children
i That is, by god with whō Christ by his diuinitie is equall.
k The faithfull shall vnderstand and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrectiō
l As S. Iohn vnderstode this by reuelation, so is the same reueiled to the true preachers to discouer the Pope, and Antichrist.
m Meaning, Christ.
*Eze.*3.1
n That is, the holy Scriptures: which declareth that the minister must receiue them at the hand of God before he can preach them to others.
o Which signifieth that the ministers ought to receiue the worde into their hearts, and to haue graue, and deepe iudgement, and diligently to studie it, and with zeale to vtter it.
p Signifying that albeit that the minister haue consolation by the word of God, yet shall he haue sore, & grieuous enemies, which shal be troublesome vnto him.
q Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 *The temple is measured. 3. Two witnesses raised vp by the Lord are murthered by the beast. 11. But after receiued to glorie. 15. Christ is exalted. 16. And God praised by the 24. elders.*

1 THen was giuen me a rede, like vnto a rodde, and the Angel stode by, saying, Rise and [a] meate the temple of God, and the altar, and them that worshippe therein.

2 But [b] the courte which is without the temple cast out, and meat it not: for it is giuen vnto Gentiles, and the holy [c] citie shal they treade vnder fote [d] two and fourtie moneths.

3 But I wil giue power vnto my [e] two wit-

a Which declareth that Christ Iesus will builde his Church and not haue it destroyed: for he measureth out his spiritual temple.
b The Iewish temple was deuided into three parts: the body of the temple which is called the court, whereinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yere entred: in respect therefore of these two later, the first is sayde to be cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christe boast that they are in the temple, and that none are of the temple, but they.
c That is, the church of God.
d Meaning, a certeine time: for God hath limited the times of Antichrists tyrannie.
e By two witnesses he meaneth all the preachers that should builde vp Gods Church, alluding to Zorubbabell and Iehoshua which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth euery word.

nesses, & they shal prophesie a [f] thousand two hundreth, and threscore dayes, clothed in [g] sackecloth.

4 These are two [h] oliue trees, and two candelsticks, standing before the God of the [i] earth.

5 And if any man wil hurt them, fire procedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, [k] thus must he be killed.

6 These haue power to shut [l] heauen, that it raine not in the dayes of their prophesying, & haue power ouer waters to turne them into [m] blood, and to smite the earth with all maner plagues, as often as they wil.

7 And when they haue finished their testimonie, the [n] beast that cōmeth out of the bottomles pit, shal make war against thē, and shal [o] ouercome them, and kil them.

8 And their corpses shal lie in the stretes of the great [p] citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shal see their corpses three dayes and an halfe, and shal not suffer their carkeises to be put in graues.

10 And they that dwel vpon the earth, shall reioyce ouer them and be glad, and shal sende giftes one to another: for these two Prophets [q] vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life *comming* from God, shal enter in to them, and they shal [r] stand vp vpō their feet: and great feare shal come vpon thē which saw them.

12 And they shal heare a great voyce from heauen, saying vnto them. [s] Come vp hither. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.

13 And the same houre shal there be a great earthquake, and the tenth part of the citie [t] shal fal, & in the earthquake shalbe slaine in nomber seuen thousand: and the remnant shalbe afraid, [u] and giue glorie to the God of heauen.

14 The second wo is past, *and* beholde the third wo wil come anone.

15 And the seuenth Angel blew the trumpet and there were great voices in heauen, saing, The [x] kingdomes of this worlde are our Lordes. and his Christs, and he shall reigne for euermore.

16 Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped [y] God,

17 Saying, [z] We giue thee thanks, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue rewarde vnto thy seruants the Prophets, and to the Saints, & to them that feare thy Name, to smal and great, & shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenant: & there were [a] lightnings and voyces, and thundrings and earthquake, and much haile.

a Which signifieth the destruction of ȳ enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7. Michael fighteth with the dragon, which persecuteth the woman. 11. The victorie is gotten to the comfort of the faithful.

1 And there appeared a great wonder in heauen: A [a] woman clothed with the sunne and the [b] moone was vnder her feet, and vpon her heade a [c] crowne of twelue starres.

2 And she was with childe & [d] cryed trauailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great [e] red dragon hauing [f] seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drew the [g] thirde part of the starres of heauen, & cast them to the earth. And the dragon stode before the woman, which was ready to be deliuered to deuoure her childe when she had brought it forth.

5 [h] So she brought forth a man child, which should rule al nations with a *rod of yron and her sonne was taken vp vnto God and to his throne.

6 And the woman fled into [i] wildernes where she hath a place prepared of God, that they should fede her there a thousand, two hūdreth and threscore dayes.

7 And there was a battel in heauen [k] Michael and his Angels fought against the dragon, and the dragon fought & his Angels

8 But they preuailed not, neither was their place found any more [l] in heauen.

9 And the great dragon, that old serpent, called the deuil and Satan, was cast out, which deceiueth al the whole worlde: he was *euen* caste into the earth, and his Angels were cast out with him.

10 Then

a In this thirde vision is declared how the Church which is compassed about with Iesus Christ the sonne of righteousnes, is persecuted of Antichrist

b The Church treadeth vnder foote whatsoeuer is mutable, and inconstant, with all corrupt affections and such like.

c Which signifieth God and his word.

d The Church euer with a most feruent desire lōged that christ should be borne, & that the faithfull might be regenerate by his power.

e The deuil and all his power which burneth with furie and is red with the bloud of the faythful.

f For he is prince of this worlde & almost hath the vniuersal gouernment.

g By his flatteries and promises he gayneth many of the excellent ministers and honourable

f Signifying a certeine time: for whē God giueth strength to his ministers, their persecutiōs seme but as it were for a day or two.

g In poore and simple apparel.

h Whereby are signified the excellent graces of thē which beare witnes to the Gospel.

i Who hath dominion ouer the whole earth.

k By Gods word, whereby his ministers discomfite the enemies.

l Thei denounce Gods iudgement against the wicked, that thei can not enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Pope which hath his power out of hell and cōmeth thence.

o He sheweth howe the Pope gaineth the victorie, not by gods word, but by cruel warre.

p Meaning the whole iurisdictiō of the Pope, which is compared to Sodom for their abominable sinne, and to Egypt because the true libertie to serue God is taken away from the faithful: and Christ was condemned by Pilat who represented the Romaine power which shuld be enemie to the godly.

q The infidels are tormented by hearing the trueth preached.

r Which shal be at the last resurrection.

s For it seemed that Antichriste had chased them out of the earth.

t Of the power of Antichrist. u When they shall vnderstand by Gods worde the glory of his, and the punishment of his enemies, they shall fall from the Pope and Glorifie God. x Albeit Satan by the Pope, Turke and other instruments troubleth the world neuer so much, yet Christe shall reigne. y Iesus Christ. z This declareth the office of the godly which is to giue God thankes for the deliuerance of his, and to prayse his iustice for punishing of his enemies.

persones, and bringeth them to destruction. h Which is Iesus Christe the first borne among many brethren, who was borne of the virgin Marie as of a special member of the Church. *Psal.2.9.* i The church was remoued from among the Iewes to the Gentiles, which were as a barren wildernes, and so it is persecuted to and fro. k Iesus Christe and his members, as Apostles, Martyrs, and the rest of the faythfull. l For the dragon was depriued of all his dignitie, and had no more place in the church.

10 Then I heard a loude voyce, saying, Now is saluation in heauen, and strength & the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe: which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the worde of their testimonie, and they [m] loued not their liues vnto the death.

12 Therfore reioyce, ye heauens, and ye that dwel in them. Wo to the [n] inhabitants of the earth, and of the sea: for the deuill is come downe vnto you which hath great wrath, knowinge that he hath but a short time,

13 And whē the dragon saw that he was [o] cast vnto the earth, he persecuted the woman which had brought forth the man *childe*.

14 But to the woman were giuen two wings of a great egle, that she might flie into the wildernes, into [p] her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the [q] serpēt cast out of his mouth water after the woman like a floud, that he might cause her to be caryed away of the floud.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the floud, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, & went and made warre with the [r] remnant of her sede, which keepe the cōmandements of God, & haue the testimonie of Iesus Christ.

18 And I stode on the sea sand.

m Thei put their liues in danger so oft as neede required.

n Meaning them that are giuen to the world and fleshly lustes.

o And was ouer come of Christ, then he fought against his members.

p Which the Lord had appointed for her.

q God giueth meanes to his church to escape the furie of Satan making his creatures to serue to the support therof.

r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

CHAP. XIII.

1.8. The beast deceiueth the reprobate. 2.4.11. And is confirmed by another beast. 17. The priuiledge of the beasts marke.

1 AND I saw a [a] beast rise out of the sea, hauing [b] seuen heads, and [c] ten hornes, and vpon his hornes *were* ten crownes, and vpon his heades the name of blasphemie.

2 And the beast which I sawe, was like a [d] leopard, and his fete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power & his throne and great authoritie.

3 And I sawe one of his [f] heades as it *were* wounded to death, but his [g] deadly wound was healed, and al the worlde wondred & followed the beast.

4 And they worshipped the dragon which gaue power vnto the beaste, and they [h] worshipped the beaste, saying, Who is like vnto the beast? who is able to warre with him?

a Here is the description of the Romane empire which standeth in crueltie and tyranny.

b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaines.

c Which signifie many prouinces.

d By these beastes are signified the Macedonians, Persians and Chaldeans whō the Romaines ouercame.

e That is, the deuill.

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, & power was giuen vnto him, to do [i] two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and they that dwell in heauen.

7 And it was giuen vnto him to make war with the Saints, and to [k] ouercome them, and power was giuen him ouer euerie [l] kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shal worship him, whose [m] names are not *writen in the boke of life of the Lambe, which was slaine [n] from the beginning of the worlde.

9 If any man haue an eare, let him heare.

10 If any led into captiuitie, he shal go [o] into captiuitie: if any kil with a sworde, he must be killed by a sworde: here is the patience and the faith of the Saints.

11 And I behelde another beast comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but he [r] spake like the dragon.

12 And he did all that the first [s] beast could do before him, and he caused the earth, & them which dwel therein, to worship the first [t] beast, whose deadly wound was healed.

13 And [u] he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to do in the [x] sight of the beast saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sworde, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast should [a] speake, & should cause that as many as would not [b] worship the image of the beast, shoulde be killed,

16 And he made al, both smal & great, riche and poore, free and bonde, to receiue a [c] marke in their right hand or in their foreheades.

17 And [d] that no man might buy or sel, saue

f This may be vnderstande of Nero, who moued the first persecution against the Church, and after slue him selfe, so that the familie of the Cesars ended in him. g For the empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane empire.

i Antichrists time and power is limited.

k In their bodies, not in soule.

l He meaneth that vniuersall departing wherof S. Paule speaketh to the Thessalonians.

m Antichrist hath not power ouer the elect. *Chap.3.5*

n As God ordained from before all beginning, & all the sacrifices were as signes & sacraments of Christes death.

o Thei which led soules captiues, go them selues into captiuitie.

p As the kingdome of Christ is from heauen, and bringeth mē thither: so the Popes kingdom is of the earth & leadeth to perdition, and is begon and established by ambitiō, couetousnes, beastlines, craft, treason, and tyranny.

q Which signifie the priesthoode & the kingdom, and therefore he gineth in his armes two keies, and hath two swords caried before him. So Boniface the eight which first ordained the Iubile, shewed him selfe one day in apparell as a Pope, and the next day in harnes as the Emperour, and the two hornes in the Bishops mytre are signes hereof.

r He spake deuilish doctrine, accused gods word of imperfection, set vp mans traditions, & spake things contrary to God and his worde.

s For the Pope in ambition, crueltie, idolatrie, and blasphemie did folow and imitate the ancient Romaines.

t Brought them to idolatrie and astonished them with the name of the holy empire (as he termeth it.)

u The man of sinne according to the operation of Satan shal be with al power, signes and myracles of lies, 2. Thes. 2.10.

x Before the whole empire which representeth the first beast, and is the image thereof.

y For the first empire Romaine was as the paterne, and this second empire is but an image and shadowe thereof.

z For except the Pope confirme the authoritie of the King of Romaines, he is not esteemed worthy to be made Emperour.

a The same things which the Pope, or false prophets instruct him in.

b Receiue the ordinances and decrees of the seate of Rome, and to kisse the vileins fote, if he were put therunto.

c Whereby he renounceth Christ: for as fayth, the worde and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not ynough to confesse Christ, & to beleeue the Scriptures, but a man must subscribe to the popes doctrine: moreouer their chrismatories, greasings, vowes, othes & shauings are signes of this marke in so much as no nation was excepted that had not many of these marked beasts.

d He that is not sealed with Antichrists marke, can not be suffred to liue among men.

he that had the mark, or the name of the beast, or the nomber of his name.
18 Here is wisdome. Let him that hath wit, count the nomber of the beaste: for it is the nomber [e] of a man, and his nomber is six hundreth, threscore and six.

e Such as may be vnderstand by many reason: for about. 666. yeres after this reuelation the Pope or Antichrist began to be manifest in the world: for these caracters χξς. signifie. 666. and this nomber is gathered of the small nomber, λατεινος. which in the whole make. 666. and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vseth in all things the Latin tongue, and in respect thereof he contemneth the Hebrew and Greeke wherein the word of God was first and best writē: and because Italy in old time was called Latinum, the Italians are called Latini, so that hereby he noteth of what cuntrey chiefly he shoulde come.

CHAP. XIIII.

a The notable companie of the Lambe. 6. One Angel announceth the Gospel. 8. Another the fal of Babylon. 9. And the third warneth to flee from the beast 13. Of their blessednes which die in the Lord. 18. Of the Lords harueſt.

1 THen I loked, and lo, a [a] Lambe stode on mount Sion, & with him an [b] hūdreth, fourtie and foure thousand, hauing his Fathers [c] Name writen on their forheads.
2 And I heard e a voice from heauen, as the sound of manie [d] waters, and as the sound of a great thunder: And I heard the voyce of harpers harping with their harpes.
3 And they sung as it were a newe song before the throne, and before the four beasts and the Elders, and no [e] man could learne that songe, but the hundreth, fourtie and foure thousand, which were bought from the earth.
4 These are they, which are not [f] defiled with women: for they are virgins: these follow the Lambe [g] whither soeuer he goeth: these are bought from men, being the [h] first fruites vnto God, and to the Lambe.
5 And in their mouthes was found no guile: for they are without [i] spotte before the throne of God.
6 ¶ Then I sawe another [k] Angel flie in the middes of Heauen, hauing an euerlasting Gospel, to preach vnto them, that dwel on the earth, and to euerie nation, and kinred and tongue, and people.
7 *Saying with a loud voice, [l] Feare God, and giue glorye to hym: for the houre of his iudgement is come: and worshippe him that made * heauen and earth, and the sea, and the founteines of waters.
8 And there followed another Angel, saying, *It is fallen, it is fallen, [m] Babylon the great citie: for she made all nations to drinke of the wine of the [n] wrath of her fornication,
9 ¶ And the thirde Angel followed them, saying with a loude voyce, If any man worshippe the beast and his image, and receiue his marke in his forhead, or on his hand,
10 The same shal drinke of the wine of the wrath of God, yea, of the [o] pure wine, which is powred into the cuppe of his wrath, and he shalbe tormented in fire and brimstone before the holy Angels, & before the Lambe.
11 And the smoke of their torment shal ascende euermore: and they shall haue no rest day nor night, which worshippe the beast and his image, and whosoeuer receiueth the print of his name.
12 Here is the patience of [p] Saints: here are they that keepe the commandements of God, and the faith of Iesus.
13 Then I heard a voyce from heauen, saying vnto me, Write, [q] Blessed are the dead, which hereafter die [r] in the [s] Lord. Euen so saith the spirit: for they rest from their labours, and their workes follow them.
14 ¶ And I loked, & behold, a white [s] cloude, & vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharp sickle.
15 And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloude, * [t] Thrust in thy sickle and reape: for the time is come to reape: for the harueſt of the earth is ripe.
16 And he that sate on the cloude, [u] thrust in his sickle on the earth, and the earth was reaped.
17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.
18 And another Angel came out from the [x] altar, which had power ouer fire, & cried with a loud crie to him that had the sharp sickle, and said, Thrust in thy sharpe sickle & gather the clusters of the vineyarde of the earth: for her grapes are ripe.
19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great wine presse of the wrath of God.
20 And the [y] wine presse was troden without the citie, and bloud came out of the wine presse, vnto the [z] horse bridles by the space of a thousand and six hundreth furlongs.

a Iesus Christ ruleth in his church to defend and cōfort it, though the beast rage neuer so much: and seing Christ is present euer with his church, there can be no vicar: for where there is a vicar, there is no church.
b Meaning a great and ample church.
c Which was the marke of their election, to wit, their fayth.
d Signifying that the nomber of the church should be great, and that they should speake boldly, & a loud, and so glorifie the Lorde.
e None can praise God, but the elect whome he hath bought.
f By whordom: and vnder this vice he comprehendeth al other but this is chiefly ment of idolatry which is the spiritual whordom.
g For their whole delight is in the Lambe Iesus, and they loue none but him.
h Which declareth that the faythfull ought to liue iustly and holily, that they may be the first fruits, and an excellent offring of the Lord.
i For as much as their sinnes are pardoned, and they are cled with the iustice of Christe.
k By this Angel are ment the true ministers of Christ which preach the Gospell faythfully.
l The Gospell teacheth vs to feare God and honor him, which is the beginning of heauēly wisdom. *Psal.* 145. 6. *Act.* 14. 15 *Isa.* 21. 9. *Iere.* 51. 8. *Chap.* 18. 2.
m Signifying Rome, for as muche as the vices which were in Babylon, are found in Rome in greater abundance, as persecution of the church of God, oppression and slauerie, with destruction of the people of God, confusion, superstition, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shal this wicked kingdom of Antichrist haue a miserable ruine, though it be great, & seemeth to extende throughout all Europa.
n By the which fornication God is prouoked to wrath: so that he suffreth many to walke in the way of the Romishe doctrine to their destruction.
o That is, of his terrible iudgement.
p The faythfull are exhorted to patience.
q For they are deliuered from the horrible troubles which are in the Church, & rest with God.
r or, for the Lords cause.
s Which are ingraffed in Christ by fayth, which rest and stay only on him, and reioyce to be with him: for immediately after their death they are receiued into ioy.
f Signifying that Christ shal come to iudgement in a cloude, euen as he was seene to go vp. *Ioel.* 3. 13 *Mat.* 13. 39
t The ouerthrow of the people is compared to an harueſt, Isa. 19. 5. also to a vintage, Isa. 6. 3.
u This is spoken familiarly for our capacitie, alluding vnto a husband man, who suffreth him selfe to be aduertised by his seruants when his harueſt is ripe, and not that Christ hath neede to be told when he shoulde come to iudgement for the cōfort of his church, and destruction of his enimies
x This was christ who is also the altar, the priest and sacrifice.
y That is, a certeine place appointed, and not in the heauen.
z By this similitude he declareth the horrible confusi on of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of bloud.

CHAP. XV.

a Seuen Angels haue the seuen last plagues. 3. The song of them that ouercome the beast. 7. The seuen vials ful of Gods wrath.

1 And I sawe another [a] signe in heauen, great & marueilous, [b] seuē Angels, hauing the seuen last plagues: for by them is fulfilled the wrath of God.
2 And I saw as *it were* a [c] glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the nomber of his name, stand at the glassie sea, hauing the harpes of God,
3 And they sung the song of Moses the * seruant of God, & the song of the Lambe, saying, Great & marueilous *are* thy works Lord God almightie: iust and true *are* thy * [e] wayes, King of Saints.
4 *Who shal not feare thee, O Lord, & glorifie thy Name? for thou onely *art* holy, & all nations shall come and worshippe before thee: for thy iudgements are made manifest.
5 And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.
6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and [d] bright linen, & hauing their [e] breasts girded with golden girdles.
7 And one of the [f] foure beastes gaue vnto the seuen Angels seuen golden vialles ful of the wrath of God, which liueth for euermore.
8 And the Temple was ful of the smoke of the glorie of God and of his power, & no man was able to [g] enter into the Temple, til the seuen plagues of the seuen Angels were fulfilled.

a This is the fourth vision which conteineth the doctrine of Gods iudgements for the destruction of the wicked, and cōfort of the godly
b Meaning an infinite nomber of Gods ministers, which had infinite maners of sortes and punishments.
c Signifying this bitter and inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God by whose power they get the victorie.
Exo.15.1.
Psal.145.17
[e] *or, acts & deeds*
Iere.10.7
d Which is to declare that gods iudgements are cleare, iust and without spot.
e As ready to execute the vengeance of God.
f By the foure beastes are ment all the creatures of God, which willingly serue him for the punishment of the infidels.
g God giueth vs full entrie into his Church by destroying his enemies: for the Saints can not clearly know all Gods iudgements before the full end of all things.

CHAP. XVI.

1 The Angels powre out their vials full of wrath. 6. And what plagues follow therof. 15. Admonition to take hede and watch.

1 And I heard a great voice out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the *seuen* vialles of the wrath of God vpon the earth.
2 And the first went, and poured out his vial vpon the earth: and there fel a noysome, & a grieuous [a] sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.
3 And the second Angel powred out his vial vpon the sea, & it became as the [b] bloud of [c] a dead man: and euerie liuing thing died in the sea.
4 And the third Angel powred out his vial vpon the riuers and founteines of waters, and they became [d] bloud.
5 And I heard the Angel of the [e] waters say, Lord, thou art iust, Which art, and Which wast, and Holy, because thou hast iudged these things.

a This was like the sixt plague of Egypt, which was sores and boyles or pocks: and this reigneth commonly amōg Canons, Monks, Friers, Nonnes, Priestes and such filthy vermin which beare the marke of the beast.
b This is like to the first plague of Egypt, which signifieth al kindes of pestilences and contagious diseases.
c That is, corrupt and infect.
d The first plague of Egipt was like vnto this.
e He bringeth forth these two Angels: the one which is gouerner of the waters, and the other from vnder the altar, as witnesses and commēders of Gods iust iudgements.

6 For they shed the bloud of the Saints, and Prophetes, and therfore hast thou giuen them bloud to drinke: for they are worthy.
7 And I heard another out of the Santuarie say, Euen so, Lord God almightie, [f] true and righteous are thy iudgements.
8 And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men with [g] heat of fire,
9 And men boyled in great heat, and [h] blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.
10 And the fift Angel powred out his viall vpon the throne of the [i] beast, & his kingdome waxed darke, and they [k] gnew their tongues for sorow,
11 And blasphemed the God of heauen for their paines, & for their sores, and repented not of their workes.
12 And the sixt Angel powred out his vial vpon the great riuer [l] Euphrates, and the water thereof dryed vp, that the waye of the Kings of the East shoulde be prepared.
13 And I sawe three [m] vncleane spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.
14 For they are the spirits [n] of deuils, working miracles, to go vnto the [o] Kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God Almightie.
15 (*Behold, I come as a thiefe. Blessed *is* he that watcheth and kepeth his [p] garments, lest he walke naked, and men see his filthinesse)
16 And they gathered them together into a place called in Hebrew [q] Arma-gedon.
17 ¶ And the seuenth Angel powred out his vial into the ayre: and there came a loude voice out of the Tēple of heauen from the throne, saying, [r] It is done.
18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since mē were vpon the earth, euen so mightie an earthquake.
19 And the great [s] citie was deuided into three parts, and the [t] cities of the nations fel: and great Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fiercenes of his wrath.

f For as much as thou destroyest the rebelles, and preseruest thyne.
g Signifying famine, drought, & hote diseases which proceede thereof.
h The wicked were hard hearted and stubborn when God punished them.
i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrin is an horible plague of God, which keepeth men still in darke ignorance and errours.
k They shall shew their furie, rage and blasphemie against god, when the light of his Gospell shall shine.
l By Euphrates which was the strength of Babylon, is ment the ryches, strength, pleasures and commodities of Rome the second Babylon, which the faythful which are the true kings and priests in Christ, haue taken away by disclosing their wicked deceite.
m That is, a strong nomber of this great deuill the Popes ambassadours which are euer crying and croking like frogges and come out of Antichristes mouth, because they should speake no thing but lies & vse all maner of craftie deceite to mainteine their rich Euphrates against the true Christians.
n Albeit they call them selues spirituall and holy fathers.
o For in al kings courts the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap.3.7. Mat.24.44. Luke.12.39.*
p Of righteousnes and holines, wherwith we are cled through Iesus Christ.
q As if he wold say, The craftines of destruction when as kings and princes shall warre against God, but by the craft of Satan are brought to that place where they shall be destroyed.
r This is the last iudgement when Christ shal come to destroy the wicked and deliuer his Church.
s Meaning the whole nomber of them that shall call them selues Christians, whereof some are so indede, some are Papists and vnder pretence of Christ serue Antichrist, and some are neuters which are neyther on the one side nor of the other.
t Signifying, all strange regions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternall paines. *Iere.25.15.*

20 And euery yſle fled away, and the mountaines were not found.
21 And there fel a great haile, like talents, out of heauen vpon the men, & men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceding great.

CHAP. XVII.

3 The deſcription of the great whore. 8. Her ſinnes & puniſhment. 14. The victorie of the Lambe.

1 THen there came [a] one of the ſeuen Angels, which had the ſeuen vials, and talked with me, ſaying vnto me, Come: I will ſhewe thee the damnation of the great [b] whore that ſitteth vpon many [c] waters.
2 With whom haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.
3 So he caried me away into the wildernes in the Spirit, and I ſaw a woman ſit vpon a ſkarlet coloured [d] beaſt, full of names of [e] blaſphemie, which had ſeuen heads, and ten hornes.
4 And the [f] woman was arayed in purple & skarlet, & gilded with golde, & precious ſtones, and pearles, and had a cup of golde in her hand, ful of [g] abominations, and filthines of her fornication.
5 And in her forheade *was* a name writen [h] A Myſterie, great Babylon, the mother of whoredomes, and abominations of the earth.
6 And I ſawe the woman drunken with the bloud of Saintes, and with the bloud of the Martyrs of Ieſus: and when I ſaw her, I wondred with great marueile.
7 Then the Angel ſaid vnto me, Wherfore marueileſt thou? I wil ſhew thee the myſterie of the woman, and of the beaſt, that beareth her, which hath ſeuen heades, and ten hornes.
8 The [i] beaſt that thou haſt ſene, was, and is not, and ſhal aſcend out of the bottomles pit, and ſhal go into perdition, and they that dwel on the earth, ſhal wonder (whoſe names are not writen in the Booke of life from the foundation of the worlde) when they beholde the beaſt that was, and is not and yet is.
9 Here *is* the minde that hath wiſdome. The ſeuen heads, are [k] ſeuen mountaines, wheron the woman ſitteth: they are alſo [l] ſeuen Kings.
10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he muſt continue a ſhort ſpace.
11 And the beaſt that was, and is not, is euen the [m] eight, and is one of the ſeuen, & ſhal go into deſtruction.
12 And the ten hornes which thou ſaweſt, [n] are ten Kings, which yet haue not receiued a kingdome, but ſhall receiue power, as Kings at one houre with the beaſt.
13 [n] Theſe haue one minde, and ſhall giue their power, and authoritie vnto the beaſt.
14 Theſe ſhal fight with the Lambe, and the Lambe ſhal [o] ouercome them: *for he is Lord of Lords, and King of Kings: & they that are on his ſide, called, and choſen, and faithful.
15 And he ſaid vnto me, The waters which thou ſaweſt, where the whore ſitteth, are people, and multitudes, and nations, and tongues.
16 And the [p] ten hornes which thou ſaweſt vpon the beaſt, are they that ſhal hate the whore, and ſhal make her deſolate & naked, and ſhal eate her fleſh, and burne her with fire.
17 For God hath [q] put in their hearts to fulfil his wil, and to do with one conſent for to giue their kingdome vnto the beaſt, vntil the wordes of God be fulfilled.
18 And the woman which thou ſaweſt, is the great citie, which reigneth ouer the kings of the earth.

a Which was Chriſt Ieſus who will take vengeance on this Romiſh harlot.
b Antichriſt is compared to an harlot becauſe he ſeduceth the world with vain words, doctrines and lies, and outward apperance.
c Meaning, diuers nations and cuntries.
d The beaſt ſignifieth the ancient Rome: the woman that ſitteth thereon, the new Rome which is the Papiſtry whoſe crueltie & bloudſheding is declared by ſkarlet.
e Full of idolatrie, ſuperſtition and contempt of the true God.
f This woman is the Antichriſt, that is, the Pope with the whole body of his filthy creatures, as is expounded, verſ. 18. whoſe beautie only ſtandeth in outward pompe and impudencie and craft like a ſtrumpet.
g Of falſe doctrines and blaſphemies.
h Which none can knowe to auoide but the elect.
i This is the Romaine empire which being fallen into decay the whore of Rome vſurped authoritie and proceeded from the deuil and thy ther ſhall return.
k Which are about Rome.
l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Veſpaſian and Titus dyed in leſſe then fourtene yeres and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the ſeuenth.
m He meaneth Traian the emperour who was a Spanyard and adopted by Nerua, but becauſe he perſecuted the faythfull he goeth alſo to perdition.
n He ſignifieth the horrible perſecutions which haue bene vnder the empire of Rome and in all other realmes ſubiect to the ſame.
o And breake them to ſhyuers as a potters pot. *1. Tim. 6. 15 Chap. 19. 16*
p Diuers nations as ſ Gothes, Vandales, Hunnes and other nations which were once ſubiect to Rome, ſhall riſe againſt it and deſtroy it.
q That inſteede of doing homage to Chriſt Ieſus, they ſhuld be caſt into a reprobate ſenſe to ſerue Antichriſt, and to dedicate them ſelues and theirs wholy vnto him.

CHAP. XVIII.

3. 9. The louers of the worlde are ſory for the fal of the whore of Babylon. 4. An admonition to the people of God to flee out of her dominion. 20. But they that be of God, haue cauſe to reioyce for her deſtruction.

1 AND after theſe things, I ſawe *another* Angel come downe from heauen, hauing great power, ſo that the earth was lightned with his glorie.
2 And he cryed out mightely with a loude voyce, ſaying, * [a] It is fallen, it is fallen, Babylon the great *citie*, & is become the habitation of [b] deuils, and the hold of al foule ſpirits, and a cage of euerie vncleane and hateful byrde.
3 For [c] al nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed riche of the abundance of her pleaſures.
4 And I hearde another voyce from heauen ſaye, [d] Goe out of her, my people, that ye be not partakers in her ſinnes, and that ye receiue not of her plagues.
5 For her ſinnes are [e] come vp into heauen, and God hath remembred her iniquities.
6 [f] Rewarde her, euen as ſhe hath rewarded you, and giue her double according to her workes: *and* in the cup that ſhe hath filled to you, fil her the double.
7 In as much as ſhe glorified her ſelfe, and liued in pleaſure, ſo muche giue ye to her

Iſa. 21. 9 Iere. 51. 8 Chap. 14. 8
a This deſcription of the ouerthrowe of the great whore is like to that whes by the Prophets vſe to declare the deſtruction of Babylon.
b He deſcribeth Rome to be the ſinke of all abomination and deuiliſhnes, and a kynde of hell.
c The greateſt part of the world hath ben abuſed and ſeduced by this ſpirituall whoredome.
d When God threatneth the wicked, he euer comforteth and counſelleth his what they ought to doe, that is, that they do not communicate with the ſinnes of the wicked.
e The greeke worde, is that her ſinnes ſo folowe one another, and ſo riſe one after another, that they grow to ſuch an heap, that at length they touch the verie heauen.
f Bleſſed is he that can repay to the whore the like as is writen, Pſal. 137. 9.

her torment and sorowe: for she saith in her heart, *I sit being [g] a Queene, and am no [h] widowe, and shal see no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, and she shalbe burnt with fire: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shal see the smoke of her burning,

10 And shal stand a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon the mightie citie: for in one houre is thy iudgement come.

11 And the [i] marchants of the earth shall wepe and waile ouer her: for no man byeth their ware anie more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen: and of purple, and of silke, and of skarlet, & of al maner of Thyne [k] wood, and of all vessels of yuorie, and of al vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and franckinsence, and wine, and oyle, and fine floure, and wheat, & beasts, and sheepe, and horses, and [l] charets, and seruants, and [m] soules of men.

14 (And the [n] apples that thy soule lusted after, are departed from thee, & al things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The marchants of these things which were waxed riche, shal stand a farre of from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and gilded with golde, and precious stone, and pearles.

17 For in on houre so great riches are come to desolation. And euery shipmaister, & al the people that occupie shippes, and shipmen, and whosoeuer trauaile on the sea, shal stand a farre of.

18 And crie, when they see the smoke of her burning, saying, What *citie was* like vnto this great citie?

19 And they shal cast [o] dust on their heads, and crie weping, and wailing, and say, Alas, alas, the great citie, wherein were made riche al that had shippes on the sea by her [o] costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles & Prophets: for God hath [p] giuen your iudgement on her.

21 Then a mightie Angel tooke vp a stone like a great milstone,* and cast it into the sea, saying, With such violence shal the great citie Babylon be cast, and shalbe [q] found no more.

22 And the voyce of harpers, and musitians, and of pipers, & trumpetters shalbe heard no more in thee, and no crafts man, of whatsoeuer craft *he be*, shalbe founde any more in thee: and the sounde of a milstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee, for thy [r] marchants were the great men of the earth: and with thine inchantments were deceiued al nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of al that were slaine vpon the earth.

Isa.47.8
g The glorious boasting of the strumpet.
h But full of people and mightie.
i Both they that temporally haue had profit by the strumpet and also the spirituall marchants shal for sorowe and want of their gain cry out and dispaire.
k Which is very odoriferous and precious.
l Such as the wantons vse at Rome.
m This is the vilest ware that these marchants sel, & best cheap, which soules not withstanding the sonne of God redeemed with his precious bloud, 1.Pet.1.19.
n That is, the things which thou louedst best
o And so shewe signes of great sorowe.
* or, noble estate.
p And hath reuenged your cause in punishing her. *Iere.51.63*
q It shall not be like to other cities which may be builded again but it shal be destroyed without mercy.
r The Romishe prelates and marchants of soules are as kings and princes: so that their couetousnes, and pride must be punished secondly their craftes and deceites: and thirdly their cruelte.

CHAP. XIX.

1 *Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.* 10 *The Angel wil not be vnworshipped.* 17 *The foules and birdes are called to the slaughter.*

1 AND after these things I heard a great voyce of a great multitude in heauen, saying, [a] Hallelu-iah, saluation and glory and honour, and power *be* to the Lord our God.

2 For [b] true and righteous *are* his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they said, Hallelu-iah: and her [c] smoke rose vp for euermore.

4 And the foure and twentie Elders, & the foure [d] beasts fel downe, and worshipped God that sate on the throne, saying, [e] Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, al ye his seruants, and ye that feare him, both smal and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for *our* Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the [f] marriage of the Lambe is come, and his wife hath made her selfe readie.

8 And to her was graunted, that she should be araied with pure fine linen and shining, for the fine linen is the righteousnes of Saints.

9 Then [g] he said vnto me, Write, *Blessed *are* they which are [h] called vnto the Lambes supper. And he said vnto me, these words of God are true.

10 And I fell before his feete * to worship him: but he said vnto me, Se thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the [i] testimonie of Iesus. Worship God: for the [k] testimonie of Iesus, is the Spirit of prophesie.

11 And

a This is, praise ye God, because the Antichrist & al wickednes is taken out of the worlde.
b So that all the saints are confirmed and ought nothing to doute of the saluation of the faythfull.
c The wicked shal be burned in continual fire, that neuer shall be extinguished.
d By foure beasts are ment al creatures.
e Signifying that his iudgements are true and iust, & that we ought to prayse him euermore for the destruction of the Pope.
f God made Christ the bridegrome of his church at the beginning, and at the last day it shal be fully accomplished whē we shal be ioyned with our head.
g That is, the Angell. *Mat.22.2*
Chap.14.13
h Whome God of free mercy calleth to be partakers of his heauenly graces, and deliuereth from the filthy pollutions of Antichrist. *Chap.22.9*
i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and fayth.
k He sheweth that none ought to be worshipped but only God, & that he is of their nomber whom God vseth to reuele his secrets by to the prophets, that they may declare them to others, also that we must beleeue no other spirit of prophesie, but that which doeth testifie of Iesus, and leade vs to him.

11 And I sawe heauen open, and beholde a white [l] horse, and he that sate vpon him, was called, [m] Faithful and true, & he [n] iudgeth and fightetb righteously.
12 And his eyes *were* as a flame of fire, and on his head *were* [o] many crownes: and he had a name writen, that no man [p] knewe but himselfe.
13 And *he was clothed with a garment dipt in [q] blood, and his name is called THE [r] WWORDE OF GOD.
14 And the [s] warriers which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.
15 And out of his mouth went out a sharpe [t] sworde, that with it he should smite the heathen: for he * shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.
16 And he hath vpon his garment, and vpon his [u] thigh a name writen,* THE KING OF KINGS, AND LORDE OF LORDS.
17 And I saw an Angel stand in the [x] sunne, who cried with a loud voyce, saying to al the foules that did fly by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,
18 That ye may eat the flesh of Kings, and the flesh of hie Capteines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of al free men and bondmen, and of small & great.
19 And I saw the beast, and the Kings of the earth, & their [y] warriers gathered together to make battel against him, that sate on the horse and against his souldiers.
20 But the beast was [z] taken, and with him that false Prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were aliue cast into a lake of fire, burning with brimstone.
21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and al the foules were filled ful with their flesh.

l Whereby is signified that Iesus Christ our iudge shal be victorious and shall triumph ouer his enemies.
m He meaneth Christ.
n So that the wicked shall trēble before his face.
o To shewe that he was ruler of al the world.
p That is, none can haue so full reuelation howe Christ is verie God, eternall, infinite and almightie, as he himself. *Isa.63.2*
q Whereby is signified his victorie, and the destruction of his enemies.
r Signifying that Iesus Christ, which is the worde, is made flesh, & is our Lord, our God & the iudge of the quicke & dead.
s This declareth that his Angels shall come with him to iudge the world.
t Which driueth the wicked into eternall fire. *Psal.2.9*
u Which declareth his humanitie, wherein he is Lord of all, and shall iudge the worlde. *2.Tim.6.15 Chap.17.14*
x This signifieth that the day of iudgement shall be cleare and euidēt, so that none shall be hid: for the trumpet shal blowe a loude & all shall vnderstand it.
y For the Pope and the worldly princes shall fight against Christ, euē vntill this last day.
z The ouerthrow of the beast and his which shall be chiefly accomplyshed at the second comming of Christ.

CHAP. XX.

Satan being bound for a certeine time.7. And after let lose, vexeth the Church grieuously.10.14. And after the world is iudged, he & his are cast into the lake of fire.

1 AND I saw an [a] Angel come down from heauen, hauing the [b] keye of the bottomles pitte, & a great chaine in his hand.
2 And he toke the dragon that olde serpent which is the deuil & Satan, and he bounde him [c] a thousand yeres:
3 And cast him into the bottomles pit, and he shut him vp, and sealed *the doore* vpon him, that he should deceiue the people no more, til the [d] thousand yeres were fulfilled: for after that he must be losed for a litle season.
4 And I saw [e] seats: & they sate vpon them, & iudgement was giuen vnto them, and *I saw* the soules of them that were beheaded for the witnes of Iesus, & for the worde of God, & which did not worship the beast, neither his image, neither had taken his marke vpon their foreheades, or on their hands: and they liued, and reigned with Christ a [f] thousand yere.
5 But the rest of the [g] dead men shall not liue againe, vntil the thousand yeres be finished: this is the [h] first resurrection.
6 Blessed and holy is he, that hath part in the first resurrection: *for* on such the [i] second death hath no power: but they [k] shal be the Priests of God and of Christ, and shal reigne with him a [l] thousand yere.
7 * And when the thousand yeres are [m] expired, Satan shall be loosed out of his prison,
8 And shall go out to deceiue the people, which are in the foure quarters of the earth: *euen* [n] Gog and Magog, to gather them together to battel, whose nomber *is* as the sand of the sea.
9 And they went vp into the plaine of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, & deuoured them.
10 And the deuil that deceiued them, was cast into a lake of fire & brimstone, where the beast and the false prophet shalbe tormented euen day and night for euermore.
11 And I saw a great white throne, and [o] one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.
12 And I sawe the dead, both great & smal stand before God: and the [p] bokes were opened, and * another booke was opened, which is *the booke* of life, and the dead were iudged of those things, which were writen in the bookes, accordinge to their workes.
13 And the sea gaue vp her dead, which were in her, and [q] death and hel deliuered vp the dead, which were in them: and they were iudged euerie man accordinge to their workes.
14 And [r] death and hell were cast into the lake of fire: this is the second death.
15 And whosoeuer was not founde writen in the booke of life, was cast into the lake of fire.

a This Angell representeth the order of the Apostles, whose vocation and office was from heauen or may signifie Christ, which should treade downe the serpentshead.
b Hereby he meaneth the Gospell whereby hell is shut vp to the faithful, and Satan is chayned that he can not hurt them, yea and the ministers hereby open it to the infidels, but through their impietie & stubbernes.
c That is, from Christs natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a sort remaine.
d After this terme Satan had greater power then he had before.
e The glory and authorie of them that suffer for Christes sake.
f That is, whiles they haue remained in this life.
g He meaneth them, which are spiritually dead: for in whom Satan liueth, he is dead to God.
h Which is to receiue Iesus Christ in true fayth, and to rise from sinne in newnes of life.
i The death of the soule, which is eternal damnation.
k Shall be true partakers of Christ and of his dignitie:
l That is, for euer. *Ezek.39.2*
m After that the chaine is broken and the true preaching of Gods word is corrupt.
n By them are ment diuers and strange enemies of the church of God, as § Turke, the Sarasins and others, read Eze. 38.2. by whome the Church of God should be grieuosly tormēted.
o Which was Christe, prepared to iudgement with glory and maiestie.
p Euery mans conscience is as a booke wherein his deedes are writen, which shall appeare when God openeth the booke. *Phil.4.3 Chap.3.5 &.21.27*
q Vnderstanding all kyndes of death, whereby men haue bene slaine.
r Hell and death which are the last enemies, shall be destroyed.

CHAP. XXI.

3.24. The blessed estate of the godly.8.27. And the miserable condition of the wicked.11. The description of the heauenly Ierusalem, and of the wife of the Lambe.

Isa.65.17.& 66.22.

1 AND I sawe * a new heauen, and a new earth: [a] for * the first heauen, and the first earth were [b] passed away, and there was no more sea.

2 And I Iohn sawe the [c] holy citie new Ierusalem come [d] downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God *is* with men, and he wil dwel with them: & they shal be his people, and God him self shalbe their God with them.

4 *And God shal wipe [e] away al teares frō their eyes: and there shalbe no more death, neither sorowe, neither crying, neither shal there be any more paine: for the first things are passed.

5 And he that sate vpon the throne, said, * Beholde, I make al things new: and he said vnto me, Write: for these wordes are faithful and true.

6 And he said vnto me, * It is done, I am α and ω, the beginninge and the ende. I will giue to him that is a thirste, of the [f] wel of the water of life freely.

7 He that ouercommeth, shal inherite all things, and I will be his God, and he shalbe my sonne.

8 But the [g] feareful and vnbeleuing, and the [h] abominable and murtherers, and whoremongers, and sorcerers, and idolaters, and al liers shal haue their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuē Angels, which had the seuen vialles ful of the seuē last plagues, and talked with me, saying, Come: I wil shew thee the [i] bride, the Lambes wife.

10 And he caried me away in the spirit to a great & an hie moūtaine, & he shewed me the great [k] citie, holy Ierusalem, [l] descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a [m] Iasper stone cleare as cristal,

12 And had a great [n] wal and hie, and had twelue [o] gates, and at the gates twelue Angels, and the names writen, which are the twelue tribes of the children of Israel.

13 On the East part *there were* three gates, *and* on the Northside three gates, on the Southside three gates, *and* on the West side three gates.

14 And the wal of the citie had twelue foundations, and in them the names of the Lambes twelue [p] Apostles.

15 And he that talked with me, had a golden rede to measure the citie withal, and the gates thereof, and the wal therof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and he measured the citie with the rede, twelue thousand furlongs: and the length, & the bredth, & the height of it are equal.

17 And he measured the wal thereof, an hundreth, fourtie and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wal of it was of Iasper: and the citie was pure golde like vnto cleare glasse.

19 And the foundations of the wal of the citie were garnished with al maner of precious stones: the first foundatiō was Iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude,

20 The fift of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrisolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelueth an Amethist.

21 And the twelue gates *were* twelue pearles, and euerie gate *is* of one pearle, and the strete of the citie *is* pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lord God almightie and the [q] Lambe are the Temple of it.

23 *And the citie hath no nede of the sunne, neither of the moone to shine in it: for the glorie of God did light it: and the Lambe is the light of it.

24 *And the people which are saued, shal walke in the light of it: and the [r] Kings of the earth shal bring their glorie and honour vnto it.

25 *And the gates of it shal not be shut by day: for there shalbe no night there.

26 And the glorie, and honour of the Gentiles shal be brought vnto it.

27 And there shal enter into it none vnclean thing, neither whatsoeuer worketh abomination or lies: but they which are writen in the Lambes * Booke of life.

Isa.65.17.& 66.22.
a Al things shal be renued & restored into a most excellent and perfect estate, & therfore the day of the resurrection is called, The day of restauratiō of al things. Act. 5 21.
2.Pet.2.13
b For all things shall be purged & from their corruption, & the faithfull shal enter into heauen with their head christ.
c The holy company of the elect
d Meaning, that God by his diuine maiestie wil glorifie and renue his, and take them vnto him.
Isa.25.8
Chap.7.17
e Al occasions of sorowes shal be taken away: so that they shall haue perpetual ioy.
Isa.43.19
2.Cor.5.17
Chap.1.8.&.22.13.
f I that am the eternal life, wil giue vnto mine to drinke of the liuely waters of this euerlasting life.
g They which feare man more then God.
h They which mocke and iest at religion.
i Meaning the church, which is married to Christ by fayth.
k By this description is declared the incomprehēsible excellency, which the heauenly company do enioy.
l It is sayd to come downe frō heauen, because al the benefits that the church hath, they acknowledge it to come of God through Christ.
m Euer greene and flourishing.
n Signifying that the faithfull shal be surely kept in heauen.
o That is, place inough to enter: for else we know there is but one way & one gate, euen Iesus Christ.
p For the Apostles were means wherby Iesus Christ the true foundation was reuealed to the world.
q This declareth that Christe is God inseparable with his father.
Isa.60.19
Isa.60.5
r Here we see as in infinite other places that kings and princes, (cōtrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord.
Isa.60.11
Phil.4.3
Chap.3.5.&.10.8

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulnes and light of the citie of God. 6 The Lord giueth euer his seruants warning of things to come. 9 The Angel wil not be worshipped. 18 To the word of God may nothing be added nor diminished therefrom.

1 AND he shewed me a pure [a] riuer of water of life, cleare as cristal, proceding out of the throne of God, and of the Lambe.

2 In the [b] middes of the strete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euerie [c] moneth: and the leaues of the tree *serued* to heale the [d] nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shal serue him.

4 And they shal see his face, and his Name shalbe in their forheads.

5 *And there shalbe no [e] night there, and they nede no candle, neither light of the sunne: for the Lord God giueth them light, and they shal reigne for euermore.

6 And he said vnto me, These wordes are faithful

a He alludeth to the visible paradise to set forth more sensibly the spiritual: and this agreeth with that which is writen, Eze.47.1.
b Meaning that Christ who is the life of the church is common to al his, and not peculiar for any one sort of people.
c For there are al things pleasāt and ful of al contentation continually.
d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.60.15.*
e The light shal be vnchangeable, and shine for euer.

faithful and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruantes the thinges which muste shortly be fulfilled.

7 Beholde, I come shortly. Blessed *is* he that kepeth the words of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and sene,* I [f] fel downe to worshippe before the feete of the Angel, whiche shewed me these things.

9 But he saide vnto me, See thou *do it* not: for I am thy fellowe seruant, and of thy brethren the Prophets, & of them which keepe the words of this booke: worship God.

10 And he saide vnto me, [g] Seale not the words of the prophesie of this boke: for the time is at hand.

11 He that is vniust, let him be vniust stil: & he which is filthie, let him be filthie still: and he that is righteous, let him be righteous stil: and he that is holy, let him be holy stil.

12 And beholde, I come shortly, and my reward is with me,* to giue euerie man according as his worke shalbe.

13 I am* α and ω the beginning & the end, the first and the last.

14 Blessed *are* they, that do his commandements, that their right may be in the [h] tree of life, and may enter in through the gates into the citie.

15 For without *shalbe* dogges & enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh [i] lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the [k] generation of Dauid, and the bright morning [l] starre.

17 And the Spirit and the bride say, Come. And let him that heareth, saye, [m] Come: and let him that is a [n] thirst, come: and * let whosoeuer [o] wil, take of the water of life freely.

18 For I protest vnto euerie man that heareth the wordes of the prophesie of this booke, * If any man shal adde vnto these things, God shal ad vnto him the plagues, that are writen in this boke.

19 And if any mã shal diminish of the words of the booke of this prophesie, God shall take away his part out of the boke of life, and out of the holy citie, and from those things which are writen in this booke.

20 He which testifieth these thinges, saith, [p] Surely, I come quickely. Amen. Euen so [q] come, Lord Iesus.

21 The grace of our Lord Iesus Christ *be* with you al. Amen.

Chap.19.10

f Now this is the second time that he suffered him selfe to be caried away with the excellencie of the person: which is to admonishe vs of our infirmitie & readines to fall, except God strengthen vs myraculously with his spirit.

g This is not the as the other Prophesies which were commanded to be hid till the time appointed, as in Daniell 12.4. bicause that these thinges should be quickly accomplished, and did now begin.

Rom.2.6

Isa.41.4.&.44.6.

Sonne of God.

Chap.1.8.

h They shall liue eternally with the Sonne of God.

i That maintein false doctrine & delight therein.

k That is, a true and naturall man and yet God equall with my father.

l For Christe is the light that gineth light to euery one that cometh into this world.

m Let them be afraide of Gods horrible iudgements, and alone as they heare the Lambe call, let them come.

n He that feleth him selfe oppressed with afflictions, and desireth the heauenly graces and comfort. *Isa.55.1*

o That is, when God beginneth to reforme our will by his spirite. *Deut.4.2.&.12.32.* *Pro.30.6.*

p Seing the Lord is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length nor shortnes of the Lords comming by our owne imagination, 2.Pet.3.9.

q This declareth the earnest desire that the faythfull haue to be deliuered out of these miseries and to be ioyned with their heade Christ Iesus.

THE ENDE.